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## THE MOOSE WAY

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# Shall The Dead Be Resurrected And Live Again?

(By RICHARD J. HILL)

To those who accept the Bible as the word of God, the Creator and Father of all things, there is little difficulty in showing to them through the Bible the fact and philosophy of the Resurrection of the dead.

The faithful Job, after suffering great bodily pain and mental anguish, after praying that he might die and go to hell, the grave, and there rest in silence until the wrath of God be over passed, asked the question, "If a man die shall he live again?" (Job 14: 14). Millions have asked this question since that time and had it been fairly treated and honestly answered by those, the preachers, who claim to teach the word of God, much sorrow would have been avoided in the earth.

According to statistics furnished, approximately nine million men were the victims of the Great World War just past. Within that same period twelve million fell victims to the great dreaded pestilence, "Spanish Influenza." For some years now in addition to this the average death rate, in the world, has been approximately one hundred thousand per day. When there is a great calamity and many people lose their lives, the peoples of earth stand amazed and shocked, but in the daily routine of affairs death has become so common that many think it must always be this way. Most naturally the people have looked to something upon which they could base their hopes for the future for themselves and their loved ones. Truly this is an earth of sorrow, the sorrow of the people bowed down under the great burden of sin, groaning and travailing for something that would deliver them from it. The poet has well expressed it when he says:

"The Earth is old with centuries,  
But not for this she hangs her head;  
Closer to her heart the sorrow lies,  
She holds so many dead."

From the bloody battle fields broken regiments have returned and some fathers, mothers and sweethearts have waited at the station and looked in vain for the coming of the one they have dearly loved and they have asked, "Shall we ever see him again?" "If they have fallen in the battle is there any hope of our being united again in happiness and love?" The scripture alone answers this question satisfactorily.

The hope of the world lies in the resurrection of the dead. Wonderfully beautiful is the doctrine of the resurrection of the dead and those who see and appreciate it rejoice in the fact that God, in the exercise of his loving kindness, has provided a means whereby those who have suffered death might be awakened again, and those waiting in sorrow may have their hearts made glad. "A voice was heard in Ramoth, lamentations and bitter weeping. Rachel weeping for her children refused to be comforted for her children, because they were not. (They were dead not conscious somewhere). Thus saith the Lord, refrain thy voice from weeping and thine eyes from tears, for thy works shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in the end saith the Lord, That thy children shall come again to their own border." (Jer. 13: 15-17). Every where in the Bible death is spoken of as an enemy. So the land of the enemy, therefore is the condition of death. The promise here is that these dead shall be brought back to their own border, namely, the earth, their former condition. We here submit that if the doctrine of inherent immortality is correct, then there could be no resurrection of the dead for the reason that you can not resurrect a person that is immortal—death proof. Resurrection means a returning to life and no one could be immortal without having life in its fullness. Hence the doctrine of inherent immortality of the soul denies the resurrection of the dead. We further state that if the doctrine of eternal torture is true the resurrection of the dead could not be true for the reason that no one could be eternally tortured without having eternal life, an existence indestructible, and if one is already in a state of life indestructible and subject to eternal torment, a returning to life, the resurrection would be utterly impossible. Thus we see that the doctrine of eternal torture is a plain denial of the doctrine of the resurrection of the dead. We further state that if the dead are conscious and can now communicate with living friends through the influence of mediums, or otherwise, that the doctrine of the resurrection could not be true, for the further reason that one who is conscious and able to communicate could not be resurrected to life because they would already have life. Hence the doctrine of spiritualism or communication with the dead is a plain denial of the resurrection of the dead.

for dead.

All these doctrines completely deny the great ransom sacrifice. The Ransom Sacrifice is the key note to every doctrine, as to whether or not it is true or false. In other words, it is the measuring rod by which every teaching can be measured and can be determined whether any doctrine is true or false. Thus we see that if the Bible teaches clearly and conclusively the resurrection of the dead and the doctrine of the great Ransom Sacrifice, the other doctrines of inherent immortality, eternal torment, and spiritualism, are as false as the Devil himself, and this we will prove by the scriptures.

Ransom means, literally, "a corresponding price." God created the first man, Adam, perfect in organism and character. He gave him his law, the penalty of which prescribed, death for its violation. He, Adam, violated the law and death came upon him. While under that sentence of death he begot children. He did not beget any children while in a perfect state and condition but after he had violated God's just law and the sentence of death passed upon him and he was driven out of the garden. Being legally condemned and having the death process in him, and feeding upon the poisonous elements of the earth and being in a dying condition, necessarily Adam could not transmit to his off-spring the perfect life germ. The race not being born until after Adam's sin would legally come under condemnation by inheritance. Therefore, all of Adam's progeny were born in sin—an imperfect condition.

Evidently this was David's thought when he said, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51: 5.) Every child born is imperfect because of a sinful wrong which inherited this condition from father Adam. St. Paul corroborates this when he says, "By one man's sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5: 12). Every one dies therefore, because he can not avoid it, and this death would be eternal had not God graciously provided a ransom price or redemptive process. Jehovah made promise, saying, "I will ransom them from the power of the grave. I will redeem them from death. Oh, Death, I will be thy plagues; Oh Grave, I will be thy destruction." (Hos. 13: 14.) If it noticed here that he did not promise to redeem or ransom any one from a conscious state of hell torture, but his promise is entirely consistent with all the other scripture, that the dead are dead and waiting the progressive steps of Jehovah's plans to awaken them out of death.

A perfect man (Adam) sinned. Nothing but a perfect man could redeem him. God provided in his law, "A life for a life, a tooth for a tooth." Man has ever desired redemption and deliverance, but to carry this out for himself was an impossibility. Hence, the Psalmist wrote, "None can by any means redeem his brother or give God a ransom for him." (Psa. 49: 7).

In his prehuman condition, Jesus was the logos. He was God's active agent in the creation of all things. God promised to deliver mankind and the one who should accomplish this deliverance would be honored above all others and he offered this honor to Jesus. Consequently his life was transformed from the spirit to human conditions. "He was made flesh and dwelt among us." (John 1: 14). The whole race being under the condemnation of death desired life, and Jesus said, "I am come that ye might have life." (John 10: 10). Of him the Apostle Paul writes, "We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God might taste death for every man." (Heb. 2: 9). He was born of a woman not begotten of man, being begotten by the power of Jehovah. (Luke 1: 35). When he reached the age of thirty years he was a perfect man, physically, mentally, in character, every way. He exactly corresponded with Adam in Eden before he sinned. Therefore, he was able to become a ransom, a corresponding price. He offered himself in full consecration to the Father. God accepted him and beget him to the divine nature. He was crucified upon the cross and was raised from the dead by the Father's power and ascended upon high, with the price sufficient to redeem all mankind.—Why did God permit his beloved son to come to the earth and die? "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." (John 3: 16). His, Jesus, resurrection from the dead is a complete guarantee that all the dead shall be awakened. The Apostle Paul says, "There shall be a resurrection of the dead both of the just

and the unjust." (Acts 24: 15). Jesus declared that the hour is coming when the dead shall hear the voice of the Son of Man and live, when all the dead in their graves shall be awakened and brought forth to be given a full knowledge of the truth and a trial for life. (John 5: 25-28-29). There was a class of clergymen in Jesus' days known as Sadducees, who denied the resurrection of the dead. There is a class of clergymen today, who by their teachings deny in substance, if not in terms the resurrection of the dead. How strange that they have been unable to see that one must be dead before he can be raised from the dead. If alive they could not be resurrected. When Jesus said that God sent him to earth to die in order that the others might have life and might not perish, it meant that they would perish and could not live except by his death and resurrection and any position or teaching, therefore, that denies the unconscious state of the dead, negates the Ransom, and denies the resurrection. The Apostle Paul emphasizes this argument when he says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead then is Christ not risen?" (1 Cor. 15: 12-13). The converse of this proposition must of necessity be true. If Christ did rise from the dead, then all others who have died must also be brought forth. Emphasizing this fact the Apostle further says, "If Christ be not risen, then is our preaching vain?" (Verse 14). In other words, it would be useless to preach anything about God's plan, the condition of the dead, or anything else if we deny the resurrection of the dead. If we took any other position we would be false witnesses and so says the Apostle, "Yes and we are found false witnesses of God because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not then is Christ not raised. And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (Verses 15-18). Is it not strange that St. Paul did not say here that even those fallen asleep in Christ are alive in Purgatory, waiting to be prayed out by some priests? Why not take the Apostle Paul, the Lord Jesus Christ and all the faithful writers of the Bible's of the resurrecting the dead? Why should not the people cast out all and refuse to listen to those whose principal object is to get in all the filthy lucre and undeserved honors that they can? It is no wonder that the people are so far in the dark concerning God's plan of salvation. The people have already permitted these false shepherds, (false preachers, wolves in sheep's clothing) to lead them too far in darkness. The time has come when every honest hearted individual should demand the truth the whole truth and nothing but the truth on matters pertaining to God's great plan of salvation.

In the Apostle's argument concerning the resurrection of the dead in 1st Cor. 15. After arguing the negative side of the question he assumes the positive side and says, "But now is Christ risen from the dead and become the first fruit of them that slept." (Verse 20). In other words, for four thousand years man had been dying and in that time none had been resurrected. Now Jesus, the perfect one had come. He had suffered death and God had raised him up from the dead and he was the first that ever was raised up. Continuing his argument St. Paul says, "For since by man came death, by man (Jesus) came also the resurrection of the dead. For as in Adam all died, even so all in Christ shall be made alive, but every man in his own order. Christ the first fruits, afterward, (after the resurrection of the Christ) they that are Christ at his appearing." (Verses 21-23). Thus he establishes the fact that until the second coming of Christ, the dead must remain dead, fully unconscious, out of existence, and at the second coming of Christ the resurrection takes place. This same Apostle continuing his argument in his epistle to the Thessalonians, says, "But I would not have you ignorant brethren concerning them that are asleep, (dead). That ye sorrow not even as others have no hope for if we believe that Jesus died and arose again even so them which are sleeping, (in death) in Jesus will God bring with him." (Otherwise stated, not until the coming of Jesus, will those asleep in death be awakened). For this we say unto you, by the word of the Lord, that we which are alive and remain until the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout and the

(Continued on page Eleven)

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